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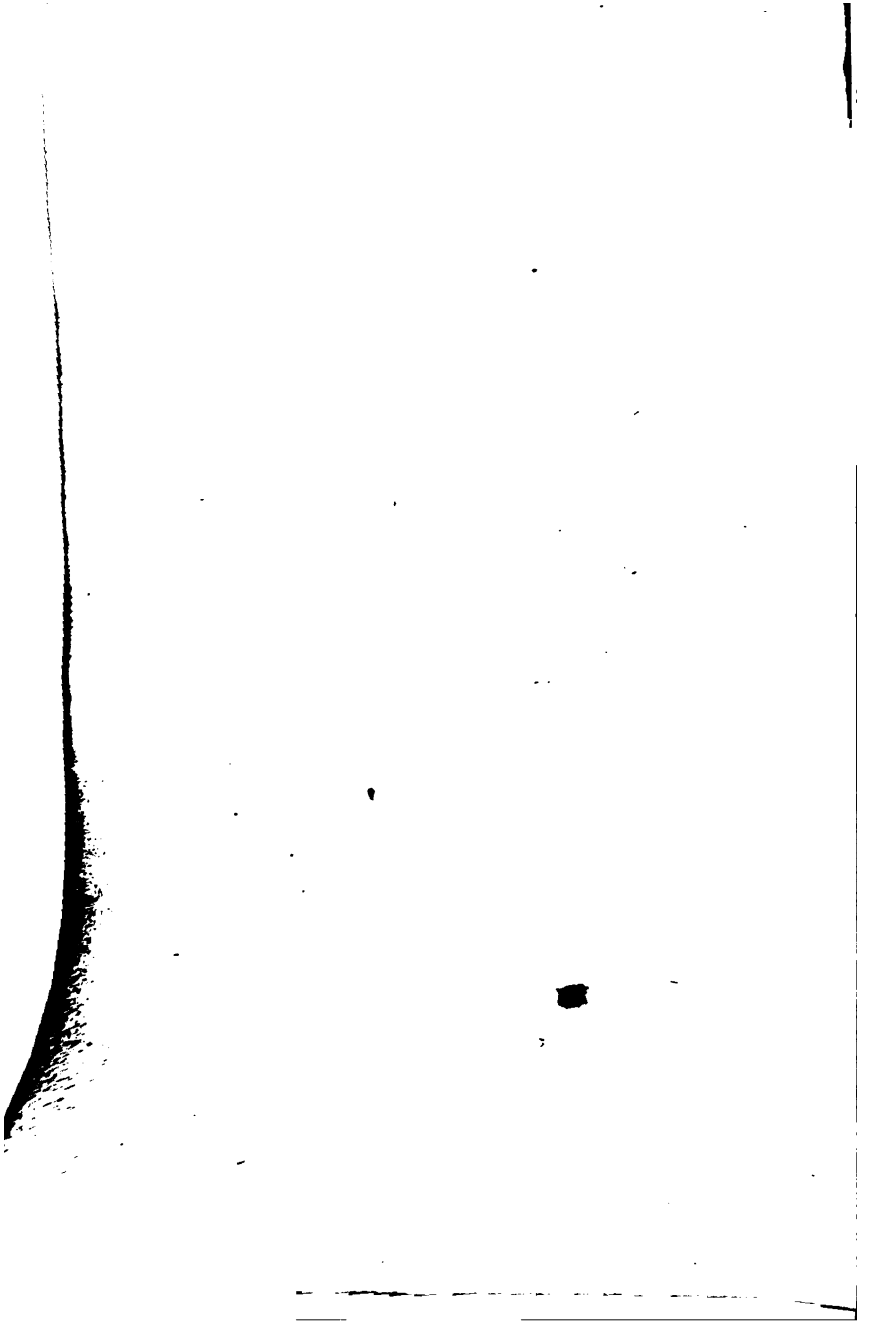

MEMORIALS

CONCERNING

DECEASED FRIENDS.

PUBLISHED BY DIRECTION OF

THE YEARLY MEETING OF FRIENDS,

HELD IN PHILADELPHIA,

In the 6th month, 1841.

PHILADELPHIA:
PRINTED BY S. B. CHAPMAN AND CO.
No. 72 New Street.
1841.

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MEMORIALS, &c.

A Testimony of Concord monthly meeting, Pennsylvania, concerning Ann Peirce.

Our beloved friend Ann Peirce was born the 17th day of the 12th mo., 1737–8, old style, and was the daughter of Robert Mendenhall and Phebe his wife, of Concord township, in Chester (now Delaware) county, Pennsylvania, members of this meeting; of which she also was a member during her life.

She entered into the marriage state when young, with Caleb Peirce a member of this meeting. It was her lot to be encompassed with a large family of children, to whom she was an example worthy of imitation. She was remarkable in early life for her uniform stability of conduct, and evinced a concern at that time to take up the cross to the improper indulgence of her natural inclinations; so that she became exemplary for moderation and plainness, being a preacher of righteousness in life and conversation, and diligent in the attendance of our religious meetings; encouraging her family also to the performance of this duty.

She was appointed an elder of this meeting in the year 1778; and we believe very few have discharged the important duties of that station more to the general satisfaction of Friends. She never permitted herself to assume any thing of a dictatorial spirit, but was mindful of this salutary admonition of the blessed Jesus, "Neither be ye called masters, for one is your master, even Christ. But he that

is greatest among you shall be your servant." She was truly as a mother in Israel to many of us.

She was likewise remarkably careful to discourage every thing calculated to engender strife among Friends, but rather at all times to exercise the office of a peace-maker.—She was much interested for the tender care and support of the poor among us and in her neighbourhood, and more especially those who with herself were advanced in age; and this care remained with her until the close of her life.

For several years before her death, owing to her advanced age and bodily infirmities, she was unable to attend meetings, except at times, when her company was always acceptable to us; and she was exemplary for her solid deportment when in meetings.

During the latter part of her time she manifested a willingness to be released;—looking forward to that period with hope, that when her mortal pains and afflictions should terminate, she should be safely landed on that shore where all sorrows and troubles would be at an end, and she should enjoy the inheritance of a blessed immortality.

After a short illness, she quietly departed this life on the 27th day of the 2d month, 1828, aged ninety years; and was interred in Friends' burial ground at Concord the following day, at which time a solid meeting was held.

A Testimony of Mount Holly monthly meeting, concerning WILLIAM BOEN, *a coloured man.*

As the memory of those who have followed the leadings of that Teacher which leadeth into all truth, and enables its votaries to become by example preachers of righteousness, is precious—we feel engaged to give the following

testimony concerning our deceased friend William Boen, a coloured man.

He was born in the year 1735 in the neighbourhood of Rancocas. Being held as a slave from his birth, he had very little opportunity of acquiring useful learning; yet, by his own industry and care, he succeeded in learning to read and write.

His mind became seriously impressed while very young, and he was induced in early life to attend to the monitions of light and life in his own mind; being convinced from what he felt within him, of the existence of a Supreme Being, and also of the manner of his visiting the children of men, by the inward peace which he felt upon a faithful performance of what he thus apprehended to be his duty.

About the twenty-eighth year of his age he contracted for his freedom: and, having entered into marriage engagements with a coloured woman in the neighbourhood, but not being at that time a member of our society, he was straitened in his mind how to accomplish it, as he was fully convinced of our testimony in that respect. In this difficulty, he made known his situation to our friend John Woolman, who, to relieve him, had a number of persons convened at a Friend's house, where they were married after the manner of our society, and a certificate to that effect was furnished them by those present.

About this time he made application to become a member of our religious society; but, way not opening in Friends' minds, he was not received, but encouraged to continue faithful; which we believe he did, from the accounts we have of nearly his whole life.

He was concerned above all things to walk in the path of truth and righteousness, and according to his measure

to be faithful to every opening of duty; by which means he obtained the esteem of all who knew him. As he thus continued steadfast to the Light in his own mind, he was in a remarkable manner favoured to see the necessity of a daily cross to all the gratifications of self, and that the cause of Truth cannot grow in us while we are governed by a worldly spirit.

By yielding full obedience to that Light which it was his chiefest joy to follow, he became truly convinced of the necessity of maintaining the various testimonies which we as a people have been called upon to bear: and, in some respects, he had to bear a testimony against things in which many of his white brethren indulged, particularly in regard to slavery;—refusing to wear or use in any shape articles which came through that corrupted channel: and, we believe, it was through dedication to the Lord, and an unreserved surrender of his will to the Divine will, that he was brought to see these things in that light which deceiveth not. Thus, evincing by his conversation and example the truth of that scripture declaration, "All thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shalt thou be established."

It appears, not only from his own words but also from his weighty example, that his great concern was to keep his mind easy; believing that right and wrong actions would result either in peace or pain within; hence, his great care was to "try all things by the mind," as he expressed it, or the light of Christ within; with which he was, no doubt through faithfulness in a remarkable manner favoured; esteeming it right to be obedient to every manifested duty, however in the cross, or insignificant to the carnal mind, these small duties might appear. And as he was found, like the servant in the parable, "faithful in the

little," he was strengthened to rule over the carnal propensities of his nature, bringing his words and actions into the obedience of Christ. His humility was such, that although in low circumstances he appeared to be content, and even refused to indulge himself in rich food or clothing, saying that "bread and water was good enough for him." In 1814, he was on application received into membership with us, and continued to the last, when able, a steady attender of our meetings both for worship and discipline.

He enjoyed remarkable health and strength until about his eighty-seventh year, when his bodily strength began to fail, but the faculties of his mind remained good until his end.

Some weeks previous to his death, he spoke of it with the utmost composure; and, recounting his past trials and experiences, said, he had thought he was alone with regard to his testimony against slavery: but, as though he had fresh evidences thereof, said he believed it would grow and increase among Friends. He appeared perfectly resigned to death, having no will therein; and as he expressed himself, that some died hard and others easy, but for himself he had no wish for either, being fully resigned to the Divine will in all things.

To a friend who was present the day previous to his death, he mentioned that he felt himself going very fast, but that he had no wish to stay. His weakness increasing, and having no desire to take any nourishment, he was asked if he was sick or felt any pain; to which he answered, that he felt neither pain nor sickness, but weakness, and a total disrelish for every thing of this world. His weakness continued to increase until he passed quietly away on the night of the 12th of the 6th month, 1824, in the ninetieth

year of his age, and we doubt not, he has entered into his heavenly Father's rest.

A Memorial from the monthly meeting of Friends of Philadelphia held at Cherry Street, concerning our dear deceased friend RACHEL ROWLAND.

Under a feeling sense that "the memory of the just is blessed," and believing that the pious and bright example of our departed friend, by being held up to the view of survivors, and especially to our beloved youth, may tend to raise in their minds a desire to follow her, as she endeavoured to follow Christ—we are engaged to give forth this memorial of one whom we esteemed as a mother in Israel.

She was the daughter of John and Rachel Edwards, of this city, and was born on the 2d day of the 7th month, 1766. Her father was a member of the Episcopal communion, and both her parents died when she was a child.—About the ninth year of her age, she was placed with a valuable Friend; and, during her residence in the family, she became convinced of the principle of Truth as professed by us, and was received a member of our religious society.

In the twentieth year of her age she was married to Isaac Buckbee, with whom she was united until the awful visitation of yellow fever in the year 1793, which clothed the city of Philadelphia as in sackcloth and ashes, from the desolating effects of the pestilence which walked in darkness and wasted at noon-day. Her husband was removed by the epidemic; and in the same season her beloved friend who had watched over her as with maternal care, was also taken away; and, during her widowhood, three of her children died.

Previously to this period, she had opened her mouth in the ministry in our public meetings; and as she was favoured to abide in resignation under her heavy trials, her religious experience deepened, and she became increasingly qualified to engage in the work whereunto she was called; so that it might truly be said of her, "I have refined thee, but not with silver, I have chosen thee in the furnace of affliction." And as obedience kept pace with knowledge she was enabled to bear a living testimony to the gospel of Christ, which she had found to be the power of God unto salvation, and her anchor of hope and consolation, amidst the afflictions that were permitted to overtake her. The monthly meeting to which she belonged, was prepared to acknowledge her gift, and she was recommended as a minister.

In the year 1799, she entered into marriage with our friend James Rowland. In the discharge of the interesting duties of a wife and mother, she was truly exemplary, and was remarkable for her care and tenderness towards all her household. In her intercourse with her immediate friends and others, her christian meekness and simplicity combined with a mild and engaging manner, were peculiarly calculated to call forth the respect and esteem of those with whom she associated, and by her neighbours she was much beloved.

Having drunk deeply of the cup of affliction, she was eminently qualified to administer the balm of consolation to those who were suffering under either bodily or mental trials, and her time was much occupied in following the example of our blessed Lord, in going about doing good.—Her labours of love were not confined within the precincts of our own religious society, but her christian benevolence extended towards all the human family. Hence, it was

her concern, under the direction of her heavenly Guide, to visit the abodes of sorrow; and in the chambers of sickness and death, her affectionate spirit was remarkably qualified to sooth the anguish of the afflicted, and gently to point towards that Divine Source whence all real consolation flows.

Having been an orphan herself, her heart was opened towards this interesting portion of the community, and in her the young and inexperienced found a sympathizing friend.

She took great delight in reading the scriptures of truth to her children and other members of her family, and often quoted and applied them in a pertinent manner in her public communications.

She was diligent in the attendance of meetings for worship and discipline, and manifested a continued concern for the promotion of Truth, being remarkable for her solid and inward travail for the arising of that Light and Life which is the solace and crown of our religious assemblies. Her public approaches to the throne of Grace were fervent and impressive; having a powerful tendency to solemnize the minds of the congregation, and to gather into the same deep and reverential feeling which influenced her exercised and devoted spirit.

She participated deeply in those trials which Friends have recently passed through, and long suffered in silence under many of the afflicting occurrences which finally led to a division in our religious society: but having been preserved in a state of meekness and quiet suffering, she was, in the renewed openings of Truth, again favoured to stand as an instrument through whom the benign influence of gospel Love flowed in our meetings to our encouragement and consolation; enabling us to raise thankful hearts to him

who remains to be the Leader and Redeemer of his people.

In her last illness she was mostly confined for nearly five months; and although she passed through much bodily affliction, her mind was favoured to experience resignation to the Divine will. She knew in whom she believed, and calmly reposed her confidence on that never-failing Arm of Divine power which had supported her through life.

To a female friend who passed much time with her in her last illness, she stated, that she had no prospect of recovering, and supposed it would be a satisfaction to her friends to know something of the state of her mind at that solemn period; and remarked, that she had not left the work to be done at that late hour; that her day's work was finished, and she was patiently waiting for her change; that all was peace within, and nothing in her way.

During the progress of her illness, she also expressed to the same friend (when speaking of the late division in our religious society) that she felt entire peace in the step she had taken in regard to this matter,—that it was the result of much deliberate consideration,—that she had never looked back at that act with regret, but on the contrary the contemplation thereof was always attended with peace and satisfaction; and that her faith and hope remained firm and unchanged in that Divine Arm of power which had been near and had supported her through many trials.

After informing a friend who was sitting with her, that she had not been able to lie down for six weeks, owing to her cough and difficulty of breathing, the friend remarked that her nights must be trying;—she answered cheerfully, "Oh no:—they are all peace.—I often look round my chamber at night, and think it's all heaven; although I have nothing to boast of. I have my low times, but it's peaceful poverty, and this I consider a favour."

On another occasion she remarked to a friend and his wife who called to see her, that she had experienced many long and tedious sicknesses, but never one in which she had been so uniformly favoured with tranquillity and peace; and that during her illness she had been reminded of an expression of Samuel Emlen's, "That all was so calm, there was not even a breeze to ruffle the surface."

A short time before her close she expressed that she was waiting to be released; that all was peace, and not a cloud in her way. She quietly departed, as one falling into a sweet sleep, on the 9th day of the 2d month, 1830, in the sixty-fourth year of her age, and her remains were followed to the grave by a large body of Friends and fellow-citizens.

Thus it has pleased our great and holy Head to remove one of his faithful labourers from the church militant; and we humbly trust that, having been washed and made white in the blood of the Lamb, her redeemed spirit has been permitted to join the church triumphant in heaven, and to receive the welcome sentence, "Well done; good and faithful servant—enter thou into the joy of thy Lord."

A Testimony of Chester monthly meeting, New Jersey, concerning JOHN HUNT, *a minister, deceased.*

The remembrance of this our beloved friend being precious amongst us, it is apprehended a brief account of him may be useful to survivors.

It appears from memorandums which he left, that in his youth he was much inclined to vanity; but by yielding obedience to the "reproofs of instruction, which are the way of life," he was induced to withdraw from such company

as he had found to have a corrupting tendency; and by attention to this principle of Divine grace, he was led to seek retirement, wherein his good desires were strengthened. He also found much consolation and encouragement in reading the scriptures and books on other religious subjects. Being careful diligently to attend meetings, his mind became exercised under an apprehension of duty to express a few words therein. Having at length yielded to these impressions, he experienced the reward of peace; and the expansion of his mind was such, that he felt love to flow toward all mankind in a manner he had never before witnessed. But when he again felt his mind drawn to a similar discharge of duty, he was induced to look for a greater evidence of its being a Divine requiring; and so put it off from time to time for nearly a year, much to his own disadvantage. At length, he gave up to the service, and continued to be engaged therein to the close of his days, being a minister about fifty years; and though his gospel labours were much about home, and at the neighbouring meetings, yet he made divers religious visits to Friends within the compass of our own and the adjacent Yearly Meetings to satisfaction.

Being an example in plainness and simplicity, he also bore a public testimony against pride and superfluity, which he observed had increased to an alarming degree; frequently reviving the testimony of William Penn's father, viz. "Son William, if you and your friends keep to your plain way of preaching, and plain way of living, you will make an end of the priests to the end of the world."

His concern for the promotion of temperance, often induced him to labour with Friends and others to discourage the customary use of ardent spirits. His care for the rising generation led him frequently to visit schools, and on other

occasions to use his endeavours to impress upon the minds of young people, the necessity of circumspection and watchfulness,—that they might exercise a guarded care against the encroachments of corrupting customs and fashions; often expressing his anxiety that all might be excited to diligence in their respective duties, and to a due consideration of their latter end.

His care to provide for his family,—his punctual observance of contracts, and regular attention to engagements of a pecuniary nature,—were evidences that he was governed by honest and upright principles. His diligence in attending religious meetings,—his visits to those in affliction,—his frequent religious labours at funerals, and at meetings appointed in places where they were not regularly held, manifested his ardent solicitude to be faithful in the discharge of his religious obligations.

His gift in the ministry seemed to brighten near his close,—directing all carefully to attend to "the unspeakable gift," or "Light of Christ" in man, as being the only way and means of salvation; and which agrees also with Paul's testimony, that "the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." And he frequently revived this observation, "That society or people which does not recur to first principles will surely go to decay."

As a man, his passions were easily excited under cross occurrences; which, for want of a constant watch, sometimes prevailed so as to occasion much subsequent distress and heart-felt sorrow. But at length he was mercifully favoured to experience, in respect to this "thorn in the flesh," the sufficiency of that grace which is perfect, even

in weakness. A few years before his death, a friend who had been with him through the night, encouraged him to seek after an increase of patience: with tears he exclaimed, "Why this has always been my weakness; but I have prayed unto the Lord, and he has helped me."

He was diligent and industrious both in his domestic and religious services, and so intent was his mind on laying up treasure in heaven and availing himself of the means of improvement, that in accordance with the advice of William Penn to his children, he kept a diary for more than forty years: besides which, he wrote several essays and many letters on moral and religious subjects, evincing his concern for the promotion of Truth and righteousness amongst his fellow-creatures.

Though often labouring under bodily infirmities, he was generally able to attend religious meetings till near his close; and zealously encouraged others to faithfulness in the discharge of this duty, particularly in that part of the week wherein so much deficiency has been observed.

During his last illness he manifested much resignation; often saying he hoped he might be enabled to bear patiently what the Lord might see meet to inflict. A friend calling to see him, observed he was sorry to find him so ill; he replied, "I have enjoyed more days of health, than many have had:" and spoke of his dissolution with great composure, saying, "The words of John Woolman often occur to me, 'My dependance is on the Lord Jesus Christ, who, I trust, will forgive my sins, which is all I hope for.'"

Thus, we have reason to believe he was favoured to witness redemption through Christ the eternal Word, and no doubt gained an admittance into that kingdom where the wicked cease from troubling, and where the weary be at rest.

He quietly departed this life the 23d of 9th month, 1824, aged about eighty-four years.

A Memorial from Makefield monthly meeting in Bucks county, Pennsylvania, concerning WILLIAM TAYLOR.

This our beloved friend was born in the year 1774, of respectable parents, Timothy and Sarah Taylor, who both deceased while he was young. In the early part of his life he participated in some of the amusements of the day, yet he sustained among his friends and acquaintance the character of an innocent young man. About the twenty-second year of his age he was thrown from a horse, by which one of his legs was broken so that he never recovered from lameness. This dispensation of affliction which confined him nearly a year, was, through the effectual workings of the Lord's power, sanctified to him, and brought him a humble suppliant at the throne of Divine grace; where like Jacob he entered into covenant with a covenant-keeping God.

In the year 1802, he entered into the marriage state with Anna, the daughter of Jonathan and Elizabeth Kirkbride, and settled in the village of Dolington near this meeting; where he honestly and usefully followed the business of a country merchant, conscientiously avoiding the trade in spirituous liquors, or in any wise using them as a drink. Thus, following the apostle's excellent doctrine, to be "diligent in business, fervent in spirit, serving the Lord," he was blessed in his labours; and growing in grace he increased in obedience and dedication to the manifestations of Truth. About the thirty-fourth year of his age, he was called to bear a public testimony to the efficacy of that

power with which he had been baptized, and in self-abasement he gave up to the heavenly vision. His preaching was not with enticing words of man's wisdom, but in the simplicity and power of Truth. Having received a gift in the ministry, he was careful to exercise it to the honour of the great Giver, and, not running into words without life, his ministry was preserved pure and edifying.

He was a sincere lover of peace and unity, and endeavoured to promote them on all occasions; and where he discovered a breach he laboured privately for the restoration of harmony. He was an advocate for the discipline and order established amongst us, and was careful, when a concern arose in his mind with clearness to pay a religious visit, to lay his prospect before his friends for their consideration and concurrence;—esteeming the unity of his christian brethren next in importance to, and in such cases inseparably connected with, the Divine approbation.

He was very useful in meetings for discipline, especially in treating with offenders, his mind being covered with that charity which is the clothing of the redeemed soul; holding out this important view, that the end and design of christian discipline was not only to preserve the society sweet and clean, but to restore the lost sheep of the house of Israel. Hence he was prepared to meet the returning prodigal, though he might seem afar off, and to offer him encouragement and consolation. Thus, the Divine light that was graciously vouchsafed him, not being hid under a bed, nor under a bushel, but placed upon a candlestick it gave light to them that were round him, commanding the love and respect of his neighbours of other denominations, and more especially of his friends, by whom he was employed in important services which he performed with punctuality, diligence and care.

As a husband, he was loving and faithful; as a parent, tender and affectionate; being concerned to bring up his children in the nurture and admonition of the Lord; as a neighbour, he was kind and obliging. Thus adorning his christian profession as an example of the believers in faith, in patience, and in purity.

Observing the rapid increase of that cloud which had for some time hung over our society, this our beloved friend was brought, with many of his cotemporaries, to weep as between the porch and the altar, and in humble supplication to adopt the language, "Spare thy people, O Lord, and give not thy heritage to reproach." He saw with deep sorrow the division that was taking place in our religious society, and anticipated as a consequence the scattering of the flock. At this awful crisis he was brought under close trial and exercise; and being sincerely concerned to know the will of the great Head of the church, he was impressed with the necessity of supporting the principles and testimonies of our early Friends, who were concerned to guard against the two extremes to which the militant church has ever been exposed,—an anti-christian domination on the one hand, and an irresponsible independence on the other. Being confirmed in these views, he continued closely united with the body of Friends, and was peculiarly serviceable at that trying period—not only within the limits of the Quarter to which he belonged, but (under the appointment of the Yearly Meeting) to meetings without those limits where Friends were in difficulty.

His health was evidently on the decline for more than a year before his decease; and for several months previous to that event, he was confined pretty much at home, though he was enabled to attend the particular meetings for worship and discipline to which he belonged. The last meet-

ing he attended was the Quarterly meeting for ministers and elders held at Buckingham in the month preceding that on which he died; but he was taken so unwell at that time as to be unable to attend the general Quarterly meeting held the next day; he therefore returned home. The day after his return he was about, and seemed pretty comfortable until towards evening, when he grew worse; after which he did not leave his room. On the evening of the 29th of 5th month, he was seized with a paralytic affection, so that afterwards he had very little if any use of his left side. His speech was also considerably affected by it—but at times he could speak intelligibly. He sometimes seemed desirous to be released; but often expressed, that though his sufferings were great he was willing to wait the right time. He several times desired to see his children together; and at one time gave them some directions relating to his temporal concerns; after which it did not appear that such concerns in any degree occupied the attention of his mind. He advised his children to be diligent in attending religious meetings, and gave them other profitable counsel; telling them also, that they knew he had not put off giving them instruction till he was on a death-bed. During the greater part of the time of his illness, he could not express much at once that could be understood; but from what could be gathered, his mind appeared to be filled with praise and thanksgiving to the Giver of every good and perfect gift; and he frequently said, "All is well."

He quietly departed this life on the 16th of the 6th mo. 1831, in the fifty-seventh year of his age;—and was interred in Friends' burying ground at Makefield on the afternoon of the 17th, attended by many connexions and friends.

A Memorial of Gwynedd monthly meeting, concerning HUGH FOULKE.

We feel concerned to preserve, and give forth the following Testimony concerning our beloved friend, Hugh Foulke, deceased.

He was the son of Edward and Margaret Foulke, members of this meeting, and was born the 21st of the 2d mo., 1752, old style. In early life, his mind was imbued with that Divine love which leads to an earnest desire for the welfare of the human family; and as he yielded obedience to the teachings of Truth, he was preserved from many of the hurtful customs and vanities which often mislead the minds of unstable youth. As he advanced in religious experience, he became useful in assisting others,—both by his counsel and example. He was also qualified to be helpful in administering the discipline of our religious society; being clothed with that charity and meekness which are restoring and salutary. From early life till near its close, he was frequently appointed on the important concerns of society; in which services his integrity and faithfulness were useful and satisfactory.

During the time of the American revolution, he suffered much on account of his faithfulness in the support of our peaceable testimony against war;—but he was enabled, not only to bear with patience and resignation the privations and sufferings that were permitted to befall him,—but also by his advice and example, to encourage and strengthen others in the support of this righteous testimony.

He was a diligent attender of our religious meetings, both for worship and discipline, and a good example of humble waiting therein. In his conduct and deportment he carefully adhered to the testimonies of Truth, as pro-

fessed by Friends; and he faithfully laboured for their support, by his endeavours to strengthen and encourage others to a like dedication. He was an example of plainness in dress, in manners, and in furniture. His reading was principally confined to the writings of early Friends, and the scriptures of Truth; the frequent perusal of which, he was careful to recommend to others.

The kindness and sweetness of his disposition endeared him much,—not only to those in religious fellowship with him, but to others unto whom he was known. In his conversation, he was agreeable and instructive,—particularly to young people, who generally loved his society, and listened with attention to the paternal counsel and judicious remarks that were blended with his social converse. Having, by long experience and faithful dedication to the dictates of best Wisdom, acquired a rich fund of valuable information, he was like a "scribe instructed unto the kingdom of heaven,"—bringing forth out of his treasury things new and old.

For above forty years, he bore a faithful testimony, both by precept and example, against the use of spirituous liquors. He was one of the first in his neighbourhood who abandoned the use of them in hay-time and harvest: and, although in the beginning many difficulties were to be encountered, yet through his steadfastness and perseverance, the testimony gained ground in the minds of others; and the practice of abstaining from the use of them, became more general. He laboured much on this subject, both publicly and privately; entreating others, particularly the younger class, not to tamper or meddle with that article, which is so ruinous in its effects,—so corrupting to the morals and debasing to mankind, and the source of so much misery and evil in the land.

He was for many years an elder and member of the Meeting for Sufferings; but towards the close of his life he was released from the latter appointment at his own request. Being a man of sound judgment and strict integrity, he had much place in the minds of others, and was often usefully employed in the settlement of differences in his neighbourhood: and near the close of his days, he remarked, that he felt peace in the consciousness that in his judgment amongst men, he had endeavoured to give "*righteous* judgment."

In the year 1816, in consequence of a fall he became lame, so as to be confined to his house for several months; but was remarkably patient and resigned under this affliction. He afterwards recovered so much as to be able to attend meetings near home, and a few times the Yearly Meeting held in Philadelphia; the last of which was in the year 1829.

His last illness continued for some weeks;—during which, his strength of body gradually declined, but the powers of his mind remained unimpaired. The day before his decease, he said in a solemn, impressive manner, "I feel perfect peace; and have nothing to suffer, but bodily afflictions." After a pause, he gave directions about some of his temporal affairs, and then said he felt easy in this respect. As his end drew near, he was favoured with quiet, peaceful resignation; and his last expressions to those present were, "Don't be alarmed, if I should drop off suddenly. My end is very near. I am drawing fast to a close."

He departed this life as one falling asleep, on the 23d of the 2d month, 1831, and his remains were interred in Friends' burying ground at Gwynedd on the 25th of the same, aged about seventy-nine years.

We conclude, with desires that his exemplary life and peaceful close may be a means of encouragement to survivors;—and especially, that the youth may be thereby stimulated to "seek first the kingdom of God, and his righteousness."

A Memorial of Camden monthly meeting of Friends in Delaware, concerning LEVICK PALMER,

Who departed this life on the 8th day of the 11th month, in the year 1834, in the fifty-first year of his age; and who, for the last ten or twelve years of his life, filled the station of an elder in the church to the satisfaction of Friends.

His parents not being members of our religious society, upon application of his mother to Duck Creek monthly meeting for herself and minor children, they were received into membership; at which period he was about twelve years of age. Some time after, he was placed an apprentice in the city of Philadelphia, to learn the mechanical trade or business of house plasterer. During his apprenticeship, he became seriously concerned for his present and future welfare, and in the course of his religious exercises, he became a practical example of righteousness. He was remarkable for his continued diligence in attending our religious meetings for worship and discipline, in which his mental exercises were such as to make it evident to many who attended with him, that the great work in which he was engaged was to lay up treasure in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Being of a diffident disposition, he was seldom active in our meetings for discipline,

but his great solemnity on these occasions had the effect to solemnize those present, and convince them that his spirit was under the influence of Divine power, diligently labouring for the prosperity and growth of the ever-blessed Truth.

Having experienced the operations and power of grace in his own mind, he was often concerned for the spiritual welfare of the rising generation, for whom he appeared frequently under much exercise. When engaged in the pursuit of things of a temporal nature, for the maintenance and comfortable support of a rising family of children, he justly sustained the amiable character of a kind and affectionate husband and father. He was prudent, charitable, and benevolent; his house was open freely to receive his friends and neighbours of every denomination, and his heart always ready to feel for, and his hands to administer to, the necessities of those whose circumstances in life rendered them objects of his christian care and notice. By his innocent and unreserved affability, he gained esteem and acceptance with all classes of men among whom he dwelt: and the effects of that love of his neighbours which was conspicuous throughout his religious life, yet live in the hearts of many who have been partakers of his charities and kind attentions, and who were frequently constrained in gratitude to call him friend and father.

His nervous system being weak, his trials at times were apparently too much for his natural strength; but by continued faithfulness to the manifestations of Truth, he was blessed and mercifully supported through these afflictions; and in his last illness manifested to those attending him, that he had lived the life of the righteous, and was ready to enter into that rest prepared for such before the foundation of the world.

Such being a just outline of the life and religious character of the deceased, we doubt not that his departed spirit is at rest with those of all the just made perfect, and that our loss, however afflicting, is his everlasting gain. His remains were interred in Friends' burial ground at Little Creek, on the 9th day of the 11th month, 1834, attended by a large company of Friends and others, as a testimony of the good esteem in which he was held by those who knew him.

A Memorial of Camden monthly meeting in Delaware concerning ELISHA DAWSON.

As the memory of the righteous is often blessed to survivors, we feel a concern to preserve the following testimony concerning our beloved friend Elisha Dawson, lately deceased.

He was born in Caroline county in the state of Maryland, in the year 1766. His parents, William and Isabella Dawson, were exemplary members of a society then known by the name of Nicholites; a people who were piously concerned to bear testimony against many of the evils prevalent in their day, amongst the high professors of a religion which breathes "peace on earth and good will to men." In obedience to the pure dictates of that religion, they held a firm testimony against oaths, war, and an hireling ministry. And as they kept faithful to the inward discoveries of heavenly Light, they became convinced of the iniquity of holding their fellow-creatures in slavery. In consequence hereof, through much opposition and diffi-

culty, they persevered until they had all freed their slaves; and they were enabled to engraft on their code of discipline a prohibition of the practice, under the penalty of excommunication from their society.

Under the religious care of such parents, Elisha Dawson received his education; and passed through the trials and temptations incident to the early periods of life, in much innocency.

When about twenty-one years of age, he entered into the marriage state with a daughter of James Harris, a member of the same religious society. About the year 1798, he, with many others of the Nicholites, joined the society of Friends; and a short time afterwards, the remainder (with the exception of a very few) were taken into membership. When about thirty years of age, his mind was brought into a close exercise; under which he came to see and feel that a mere outward or traditional religion, however strictly its rules might be observed, would not avail in the sight of Him that searcheth the heart. In passing through this dispensation, he was led into frequent retirement; and during the conflict was brought very low in body and mind. On being advised to consult a physician on account of his health, he declined; saying, he believed when the object of this probation should be attained, his health would return.

Having thus, in a measure, experienced the nature of christian redemption, he became concerned that others might come to understand and enjoy the blessing pronounced by the Divine Master on "the pure in heart." Under this concern he first appeared in the ministry, about the year 1800; and continuing faithful to the call, he grew in the gift, and became qualified to hold up to the world,

with convincing clearness, the *efficacy* and *sufficiency* of the Divine Light, as "God's gift for man's salvation." He travelled much in the ministry on this continent, during a period of twenty years; extending his travels from Canada in the north, to the remote settlements of Friends in the southern and western parts of the United States,—and produced satisfactory certificates of the unity and love of his brethren from most of the parts visited. In the spring of 1835, he opened to his fellow-members a concern he had had on his mind for many years, to pay a religious visit to Friends in England, Ireland, and on the continent of Europe,—as way might open. Having received certificates of the unity and concurrence of his brethren of the monthly, Quarterly and Yearly Meetings, he embarked from New York the 10th day of the 6th month following. He travelled through many parts of England and Ireland, and visited the island of Guernsey;—discharging his duty as an ambassador of peace and salvation, as way opened for religious labour. After having discharged what he believed to be his religious duty, he returned to America, and gave a satisfactory account of his proceedings during his absence.

A short time before his decease, writing to some of his dear friends in Ireland, he used the following expressions: "At such a time as this, when every thing that *can* be shaken in the religious world, appears almost to be moved and shaken,—when encompassed with trials, tribulations and probations, both within and without, is it not a matter of joy unutterable, to feel a sure resting place within the glorious pavilion of *Him* who is almighty, and graciously disposed to bear up our souls through all storms, to our unspeakable comfort?"

On seventh-day, the 22d of the 4th month, 1837, he crossed the river Delaware from Philadelphia to Kaighn's Point. On the day following he attended Friends' meeting at Camden, New Jersey, where he appeared weightily in the ministry. After meeting he went home with our friend Joseph Kaighn, where he spent the afternoon and evening very acceptably to the family,—relating many interesting circumstances connected with his late religious visit to Great Britain, and was particularly interesting in illustrating some passages of scripture. He retired to bed apparently in usual health, but was taken with a chill in the night, followed by fever. The remedies usual in such cases not producing the desired effect, he gradually sunk under the force of the disease. To some of his grandchildren who visited him in his illness, he said, "Dear children, you may think your prospect brighter than mine in this world, but I am prepared to die; I am not grieved that my time has arrived. I have been endeavouring through my life to serve the Lord and do his will, and now I have nothing to do but die." On another occasion, he expressed his deep interest for Friends in England and Ireland, and said, that the receipt of several letters from thence, brightened the chain of affection between them.

He often, with much sweetness of mind, expressed his gratitude to his wife and attending friends for their kindness. He continued gradually to sink, until second-day morning, the 1st of the 5th month; when, about fifteen minutes past nine o'clock, his meek and gentle spirit passed quietly away, we trust to the glorious reward of a life that had been dedicated to the cause of truth and righteousness.

A Memorial of Uwchlan monthly meeting concerning our deceased friend BARTHOLOMEW FUSSELL.

It was the testimony of William Penn concerning the sons of the morning in his day, that "they were changed men themselves, before they went about to change others:" and it was the frequent exhortation of such one unto another, "To preach as they ought, and to live as they preached," relying upon the light of Christ, exemplified in a holy life, and not upon any arts or parts of men, or the learning and wisdom of the world. And as these views were remarkably exemplified in the innocent life, and the example of dedication and faithfulness of this our dear friend in advanced age, it is believed the memorial of him, as it lives in the hearts of those who knew him, may be profitable to survivors.

He was born in Philadelphia the 28th of 9th month, 1754, and at the age of six years, removed with his parents into Chester county, within the verge of Pikeland meeting, a branch of Uwchlan monthly meeting; where he continued a member (excepting for a short time) until 1806, when he was united to Gwynedd monthly meeting in Montgomery county. In 1813, he removed with his family into the state of Maryland, and was a member of Little Falls monthly meeting about nineteen years. In the year 1832, he returned to reside within the compass of Pikeland meeting aforesaid, being recommended by certificate to Uwchlan monthly meeting as an approved minister.

He first appeared in the ministry about the year 1802, when he was nearly fifty years of age. Thus devoted to the cause of Truth and righteousness, his last days were

his best days. As he advanced in life, his disposition which was naturally hasty, became sweetened by the all-subduing power of Truth,—so that in old age, when human nature, without the aid and strength of Divine grace, is generally subject to increased irritability, he appeared to be so under the influence of the gospel spirit as to be clothed with its composing power as with a garment.

The diligent attendance of all our religious meetings, especially those for the worship of Almighty God, was among the incumbent duties which he often inculcated by precept, and always by his own example;—and he was frequently concerned to recommend a patient and reverent waiting therein. It was also remarkable in the meetings of his home-friends, particularly on week-days, that his "few words fitly spoken" were like "the oil poured upon the head,"—sometimes evidently reaching to the minds of the children, and even to those that were afar off. It seemed to be his constant concern, to direct Friends to the knowledge and experience of living and spiritual worship in themselves, without dependance one upon another, or upon any act or outward form, however commendable in itself. At one of the last meetings he attended, as though it was a legacy to his friends and to society at large, he quoted with much feeling the exhortations of the apostle, "I beseech you, brethren, by the mercies of God," that you forsake not the assembling of yourselves together as the manner of some is, but "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

He visited, in the course of his ministry, most of the meetings of Friends in Pennsylvania and Maryland, and many in parts of Virginia, New Jersey and places adjacent:

and, from accounts received, it is believed he visited all the families of Friends (excepting those in the city) belonging to Baltimore Yearly Meeting; and several of them and the families of some other meetings more than once. He was at times also led to appoint meetings out from among Friends;—and from his own account of these religious services and labours, and the sense of those who accompanied him, they were often seasons of favour.

We have no wish to enlarge, but may add; that in the greenness of old age he laboured faithfully according to ability for the maintenance of our christian testimonies;—and his concern and zeal for their advancement, particularly those against the unnecessary use of ardent spirits and slavery, were observed to increase with his years. By the power of the gospel he became a practical christian, and as a preacher of righteousness, bore ample testimony of what his own hands had handled of the good word of life.

Though in declining health and very feeble in body, he attended Pikeland meeting the 7th of the 10th mo. 1838, and appeared in a lively and impressive testimony; recommending patient and humble waiting upon the Lord;—declaring it to be his belief that they who did so, would in due time know an increase of strength, and would be enabled to rise above the many letting and hindering things of this world;—and in conclusion he quoted the scripture promise, "They shall mount upwards on wings as eagles; they shall run and not be weary; they shall walk and not faint." Thus his day's work was finished. The next morning being taken ill, he appeared very sensible of his situation, and acknowledged it as a favour, to have the consoling evidence at such a time, that the great work was not to do. At another time he said, "It is a great favour at such a

time as this, to have the work done, and to know it to be wrought through faithfulness."

From the first he appeared very patient under great suffering, and entirely resigned; and said he had no desire to be raised again. He said but little during the time of his illness, which lasted nine days; but retained his senses to the last, and was very affectionate to those around him, particularly to his wife, whom he desired to have with him all the time, except when she was taking rest.

On the evening of the 17th, he inquired of his son what o'clock; and being informed, he said, "Well, it is a hard passage." Then, resuming his position in the bed, he patiently waited until his change came. He departed this life the 17th of the 10th mo. 1838, in the eighty-fifth year of his age; and we doubt not is now an inhabitant of that city, "whose walls are salvation and whose gates are praise."

A Testimony of Fallowfield monthly meeting concerning MARY LUKENS.

Believing it may be useful to survivors, we are engaged to preserve a memorial of the virtues of our beloved friend Mary Lukens.

She was born the 3d day of the 9th month, 1764, and was the daughter of Isaac and Hannah Shoemaker, of Upper Dublin, Montgomery county, Pennsylvania. In very early life, she was made willing to take up the cross, and at the age of eighteen, appeared in the ministry. Keeping closely in the path of self-denial, she remained with her parents, managing for their support and comfort until the

time of her marriage with Daniel Lukens, in her twenty-eighth year.

She was a woman of active and industrious habits, and faithful in the performance of her christian duties. She was a willing helper in the chamber of sickness at home, and in the neighbourhood for miles around; and, being remarkable for her cheerful and happy disposition, was enabled to raise the desponding mind, while she administered to the relief of the body. It became a matter of frequent occurrence, that persons whose minds had been led away by the follies and vices of the age, when brought to the bed of disease, pressingly invited her company. On such occasions, she was often favoured in the exercise of the ministry; and, through the mercies of God, was remarkably successful in bringing their minds to centre in the "unspeakable gift." In the duties of hospitality she was ever found faithful, not coveting to be rich (as she would say) but desiring only to have what was needful for the support of a family and the entertainment of her friends in a plain way.

She was an acknowledged minister in the society for nearly forty years, and was frequently engaged in attending the neighbouring meetings. She also visited the families of a number of monthly meetings, and performed several visits at a distance in Truth's service; one of which, in company with her husband, in the year 1822, was to Ohio Yearly Meeting, and from thence to the Seneca tribe of Indians, on the Cattaraugus. It appears from her Journal, that she had a solid and satisfactory meeting with them; at the close of which, one of the chiefs stood up and expressed much thankfulness, and said he believed their women and children understood what had been said; —

that we were the people who first took them by the hand to instruct them,—and he thanked the Great Spirit that put it in our hearts to come and see them; and said they would heartily pray the Great Spirit to conduct us safely home.—Afterwards they proceeded to Tunesassah, and had a comfortable meeting with the Indians at that place, where similar tokens of satisfaction were given by one of the chiefs.

In the performance of this visit, she encountered many difficulties and disappointments, but returned home with innocent gladness to the bosom of her family, like the faithful husbandman with the last sheaf of the harvest: and at the end of her Journal, she has the following words: "I often had to say, Great and marvellous are thy works, thou great and Holy One." In the public interview she had with the Indians, she told them she had wanted to come and see them ever since she was a young woman. Although the accomplishment of this concern was long delayed, yet in the end the recollection thereof afforded her solid satisfaction.

She was often led into deep sympathy for those of her fellow-creatures held in bondage, and would sometimes speak in our religious meetings on their behalf; inviting the audience to lay the matter deeply to heart, and be ready on all occasions to act the part of the good Samaritan;—cautioning against that spirit which would pass by "on the other side." The coloured people who resided in her family, and many of those within the sphere of her acquaintance, have given strong testimony to her christian virtues.

She frequently held up to view, publicly and privately, the great importance of attending meetings for Divine wor-

A Testimony from the monthly meeting of Friends of Philadelphia held at Cherry Street, concerning JOSEPH PARRISH.

To perpetuate the memory of the righteous is justly considered a powerful auxiliary to the cause of piety and virtue;—that they, although dead, may yet speak and continue to hold forth the inviting language, Come follow us, as we have followed Christ. Under this view, we have been led to bear the following testimony concerning our beloved friend Joseph Parrish.

He was born in Philadelphia on the 2nd day of the 9th month, 1779. His parents, Isaac and Sarah Parrish, lived to an advanced age and were valuable members of our religious society; adorning their profession by lives of practical righteousness. Our dear friend was the youngest of eleven children, and was educated in the principles of Truth; it being the religious concern of his parents, to bring up their offspring in the "nurture and admonition of the Lord." At an early age his mind appeared to be humbled under the tendering visitations of heavenly love; whereby he was brought to feel his entire dependance upon the Divine Being for strength and preservation; and by abiding under this feeling, he was mercifully preserved in a good degree of innocence and simplicity.

As he passed through the slippery paths of youth, and was assailed by various temptations incident to this period of life, he often felt his own frailty; under a sense of which he was induced to seek opportunities for inward retirement, and for strength to maintain his integrity. Thus submitting in early life to the power of Truth, he became a devoted follower of our Divine Master, exhibiting to his young associates, by the innocence and simplicity of his

deportment, an example of obedience to the manifestations of Divine light in his soul.

During his minority, he remained under the parental roof, learning the trade of a hatter,—that being the occupation of his father. He was however from early life strongly inclined to the study of medicine, and was prevented from pursuing it only through a fear on the part of his parents, that his young and tender mind would be injured by the contaminating influences to which he might thereby be exposed. When he had reached his twenty-second year, the way opened to engage in the pursuit for which the inclination of his mind and the benevolence of his character, seemed peculiarly to be adapted. It appears from a Diary found among his papers, that he was introduced into deep baptism at the prospect of this undertaking,—fearing lest the many temptations to which he might be exposed, would weaken his allegiance to that Divine Power which had preserved him in the path of rectitude. But by attention to the heavenly Guide, he was enabled so to pass through the period of his medical studies that he was remarked among his class-mates for his fidelity to his religious testimonies, and for the sweetness and innocency of his disposition.

In the year 1808, he was married to Susanna Cox, daughter of John and Ann Cox, of Burlington, New Jersey; with whom he lived in much harmony for more than thirty-two years. He was blessed with a numerous offspring;—and, being deeply sensible of his responsible standing as the head of a family, it was his custom to collect them for the purpose of silent, social worship; and as way opened, portions of the holy scriptures, or of some other good book, were read and commented upon for their edification and instruction. In the exercise of parental authority, he

combined firmness with meekness and love; striving to lead his children in the path of simplicity and truth, by the uprightness of his daily walk before them and by affectionate admonition, rather than by coercive measures.

In the practice of his profession, he was endeared to the sick and suffering by the tenderness and kindness which he manifested towards them; and, being often brought near to them in spirit, he was qualified to administer consolation and comfort, both to them and to their sorrowing relatives, in seasons of close proving. Being endowed with vigorous powers of mind, and possessing a remarkable aptitude for the pursuit in which he was engaged, he became eminent for his medical skill and knowledge, and was exposed to the flattery and applause of men;—against these fascinating besetments, we believe he endeavoured to maintain a steady warfare, and that he was preserved in a humble dependance upon that Divine power which he had found sufficient to sustain him in every trial. His confidence in the sufficiency of this power is manifested in the following extract from a letter, written some years since to a friend: "I have a love for the Truth, but have not been without my temptations to desert it; for I have known the day when the allurements of wealth and honour held out strong inducements to embark as a man of the world. A public station with which a large income was connected, was I believe within my reach. Ambition whispered, that in thus pursuing the natural bent of my genius, I could fill the station with honour. It was an important era of my life. I had arrived at the fulness of manhood, and the language was, Choose this day whom thou wilt serve.—When I cast my eyes on our tender offspring, and felt the influence of a father's example upon them,—and when I could appeal to the Searcher of hearts, that I had no greater

joy than to see my children walking in the Truth;—then it was that I cast the temptation from me,—and I humbly trust renewedly chose the Lord for my portion, and the God of Jacob for the lot of my inheritance."

Notwithstanding his numerous avocations, he was a diligent attender of our religious meetings for worship and discipline; so arranging his business as to join with his friends on these occasions. For several years previous to his decease, he occupied the station of an elder in the church, —showing forth in his daily walk the power and efficacy of the fundamental principle we profess. He was led at times to exhort Friends to cultivate a closer acquaintance with our high and holy profession. The simplicity of the gospel, as taught by our Divine Master who chose the unlettered fishermen of Galilee to be its promulgators, was often the subject of his remarks;—contrasting the plain and unadorned precepts contained in the New Testament, with the dark and mysterious creeds, a belief in which is regarded by many as essential to salvation. The disposition manifested by some, to connect abstruse doctrinal questions with the simple faith professed by early Friends, occasioned deep exercise to his mind; and he was at times engaged to exhort the young to peruse the pages of the New Testament, that they might become familiar with its sublime truths, unalloyed by worldly wisdom. Above all, he endeavoured to persuade them to give reverent heed to that *principle* of light and life in the soul, which is alone able to preserve from the temptations to which they are exposed. The solemn and deep feeling, evinced by our dear friend on these occasions, was impressive; and we trust he was an instrument of good to others, and that his labours were blessed amongst us.

He was firm in his attachment to the excellent order of our discipline;—believing it to have been established in Divine wisdom: and in the administration thereof he was clothed with the spirit of meekness and forbearance, which peculiarly qualified him to treat with those who had gone astray. He viewed the discipline, not as a sword to cut off, but as a means of restoration; and was often engaged to exhort Friends to tenderness and compassion towards offenders. In conducting the affairs of society, he was conspicuous in the exercise of brotherly love and condescension,—not claiming precedence for his own views over those of the least member of the flock. He also felt a deep concern for the younger portion of our members,—especially those who come from the country as apprentices, and are exposed to many of the temptations of a large city, by which they are liable to be led astray.

He was zealous to maintain our religious testimonies in their primitive purity, and to rally Friends to that Divine Principle which led our forefathers out of the superstitions and traditions by which they were surrounded; and he firmly believed that by submission to the same heavenly Guide, it would preserve *us* as it did *them*. While he supported this view with an energy inspired by experience of its truth, he recognized, as consistent with this high profession, that "God alone is the sovereign Lord of conscience;" and that the faith essential to salvation is confined to no sect,—but is the immediate and universal gift of a benevolent Creator;—to the sufficiency of which Paul bore testimony when he declared that "the grace of God which bringeth salvation hath appeared unto all men."

His views of the gospel principle of peace led him, not only to stand opposed to war and violence in all their forms, but to cultivate a spirit of kindness and good will

toward those who might attempt to injure him. In the course of an extensive intercourse with his fellow-men, he never sued an individual at law: and when unjustly treated, he embraced an early opportunity of doing the injurer an act of kindness. He bore testimony to the efficacy of this christian practice; observing, that its good effects were often manifested to his humbling admiration,—the hearts of opposers being softened and reconciled, and his own soul enriched with the incomes of peace.

During the late difficulties in the society, when heavy charges were made against us, he was particularly concerned that Friends should illustrate the sincerity of our profession, as the followers of him who when he was reviled, reviled not again,—by lives of practical righteousness:—that so, being willing to suffer for the cause of Truth, they might obtain the blessing pronounced upon those against whom all manner of evil shall be spoken falsely for Christ's sake. In relation to the property, he considered the unsullied maintenance of our peaceable testimonies of far greater importance, than the possession of earthly treasures; and advised against a resort to legal measures for the recovery of our just rights. And in places where Friends retained possession, he urged them to make offers of an eqitable division with the other portion of society.

From early life he manifested a living testimony against injustice and oppression; being frequently engaged in advocating the cause of those who were the victims of arbitrary power. He felt a lively interest in the situation and welfare of the aborigines of our country; and watched with deep concern those measures which affected their rights; being frequently engaged in portraying the wrongs and cruelties inflicted upon them, and in striving to awaken a sense of national justice on their behalf. He considered

that this injured people were not only entitled to our protection and sympathy as a portion of the great family of mankind;—but that we owed them a heavy debt of gratitude for the care they exercised toward our ancestors, in ministering to their necessities in times of want and sickness, when far removed from the comforts and endearments of their native land.

For the sufferings and privations of the people of colour in this land, his christian feelings were strongly enlisted; and he held a prominent place among his fellow-citizens as an advocate of this oppressed class,—often pleading their cause in the spirit of meekness and love. He was also concerned to stir up the minds of Friends to a close examination of this important testimony, that the standard of justice and Truth might be exalted. His interest in this righteous cause appeared to increase with his years; and during the later period of his life he devoted much time in efforts for its advancement.

His numerous acts of kindness towards the defenceless and unprotected, caused him to be generally esteemed as a humane and benevolent man; and the oppressed regarded him as a friend and benefactor. His tenderness and sympathy for suffering extended likewise to the inferior animals; and as he passed through the streets and witnessed the cruelty sometimes practised upon these, he was induced to expostulate with those who committed such acts.

Nearly a year previous to his decease, the health of our beloved friend began to decline; although he was not confined to his bed until within about three weeks of his close. During this period, he uttered many instructive expressions, and the peaceful serenity which often clothed his spirit, was witnessed by those around him. In this state of bodily weakness and suffering, he frequently appeared

to be engaged in silent supplication to the Father of mercies; and, under a sense of his mercy and loving kindness, his heart overflowed with gratitude and praise. During his illness, his spirit also was drawn into sympathy with the suffering and afflicted who were deprived of the comforts and consolations by which he was surrounded; and he impressed upon those who were ministering to his wants, not to forget the duty which they owed to this class of their fellow-beings.

On one occasion he said, "During this illness, I have passed through some deep baptisms, and have been ready to inquire, whether they were for my own benefit, or for the benefit of others." "I have seen the great beauty of the Principle which we as a society profess. It has been my stay and solace from early childhood; and the more we know of it, the more shall we be satisfied that it is founded on the Rock of ages." At another time, after a solemn pause, in which he had evidently been engaged in silent supplication, he remarked with much humility and brokenness,—"I have not been permitted to see how this illness is to terminate. I have nothing to boast of; I have been an object of Divine mercy from my very childhood: and upon that I depend now. It is an unspeakable consolation to be permitted to see that an immortal crown is prepared for me." After these expressions, his countenance seemed clothed with a sweet solemnity; and on being asked whether he had been asleep, he replied, "Oh! no: I have been in a far more delightful state than sleep." He attempted to proceed, but his feelings overcame him.

On another occasion, he impressively repeated this text of scripture, "Unto us a child is born,—unto us a son is given,--and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, and the

Prince of peace." And again, "We have an high priest, touched with the feeling of our infirmities."

As the disease advanced, his sight and hearing became almost extinct,—yet his mind continued clear. On being inquired of in a loud voice by one of his physicians, how he felt, he replied with much composure and serenity, "Very weak in body, doctor, but I cast all my care upon that Power which is over all, and above all."

After he had become unconscious of what was passing around him, his mind seemed absorbed in heavenly contemplation; and a few hours before his close, he repeated the declaration of our blessed Lord, "Lo, I am with you always, even unto the end of the world:" and then added with emphasis, "It is a truth;—it was declared by the Minister of ministers." And soon after he said, "His arm is not shortened, that it cannot save,—nor his ear grown heavy"—here his voice faltered, and he was unable to complete the sentence.

Soon after this, his expressions ceased to be intelligible, and he quietly departed this life on the morning of the 18th of the 3d month, 1840, in the sixty-first year of his age.

Thus closed the valuable labours of a beloved elder in the Truth, and of a christian philanthropist who was eminently useful in his day. By an early surrender to the tendering operations of Divine Love, and a devoted adherence to its manifestations, he was enabled to live the life of the righteous, and to finish his course with joy, having an earnest of a blessed immortality in the realms of bliss.

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